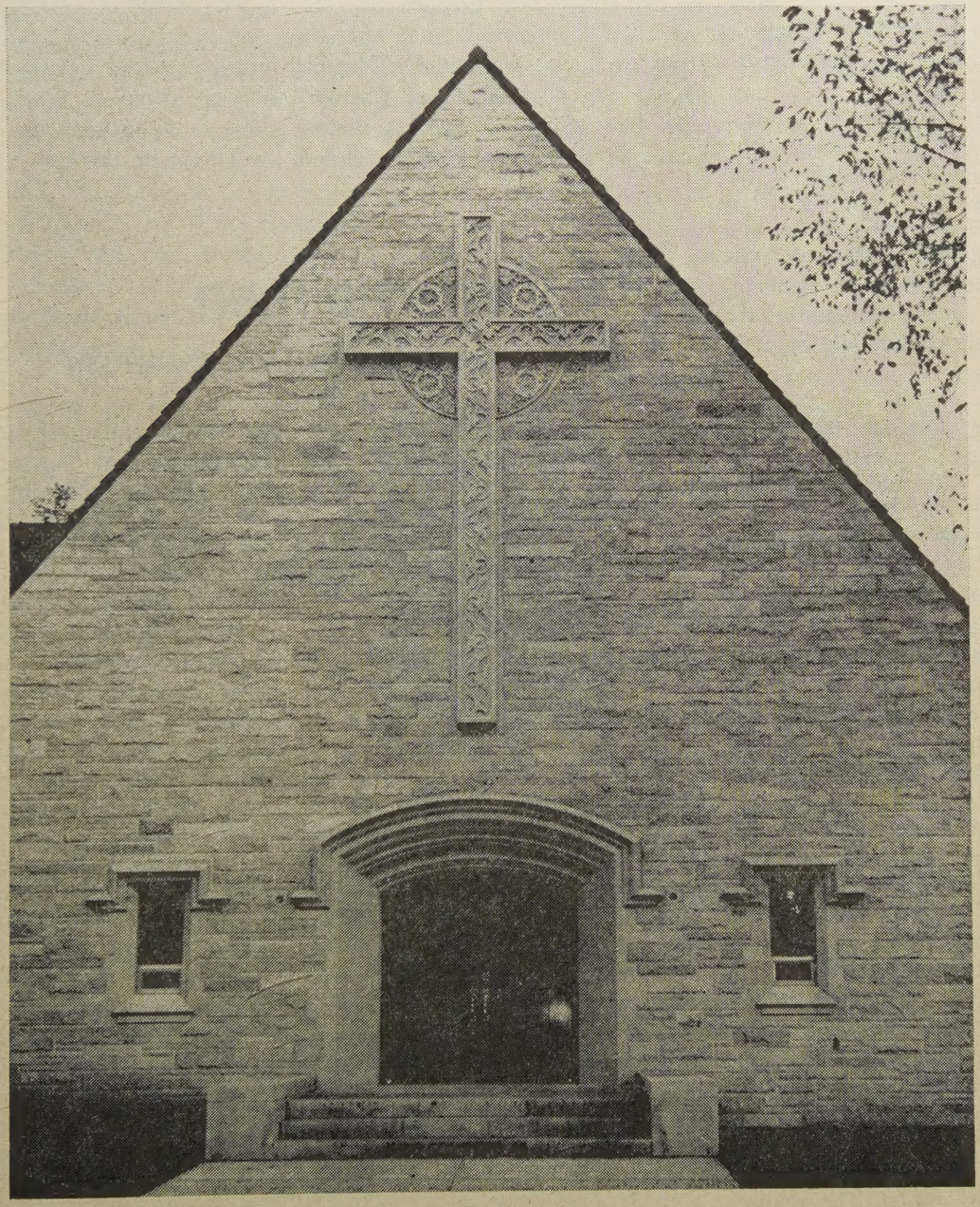
Lutheran Herald

"O Enter His Gates . . ."



Entrance to Central Lutheran Church at Winona, Minnesota. Story on page 1166.

OLUME XXXVIII MINNEAPOLIS, MINN., DECEMBER 14, 1954 NUMBER 50

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Lutheran Yearbook, 1955

EDITED BY T. P. SOLEM AND O. H. HOVE

This annual popular statistical yearbook of The Evangelical Lutheran Church continues to fill a need, and it fills it very well. The Rev. T. P. Solem is professor of theology at Luther Theological Seminary, Saskatoon, Sask., Canada. He has been the editor-in-chief of the *Yearbook* for a number of years. The Rev. O. H. Hove is general secretary of the ELC, a position which includes also that of statistician of the Church.

The opening meditation is this year supplied by Dr. J. R. Lavik, who writes on "The Manifestation of the Spirit," based on I Cor. 12:7. His words supply an ideal introduction to a volume which deals chiefly with what we hope and firmly believe are the outward, visible manifestations of the hidden working of the Holy Spirit in human hearts.

The calendar material follows its usual pattern: a calendar of the Church Year, with the pericope Gospels and Epistles or Lessons for each Sunday and Holy Day: a section on "The State of the Church," giving statistics on the Christian Church in general and the ELC in particular, and also summarizing budget contributions and listing institutions of our Church. There are also the usual listings of the congregations (geographically) and the pastors (alphabetically) of the ELC.

Of particular interest is the section devoted to pastors ordained from September, 1953, to September, 1954. Each man is pictured and pertinent facts concerning him are given. There are 105 of them, plus four men who have transferred from other bodies. Certainly, not often has such an increase been recorded in a year.

During the same period of time, 34 pastors of the Church died. They too are pictured, with brief obituaries. One of our few criticisms of the volume has to do with this section. The pictures used are often taken many, many years ago. We wish that it were possible to use recent pictures.

Each major activity of the Church has a chapter, the material supplied by someone in the department itself. Philip S. Dybvig writes about "Fighting for America's Soul" (Home Missions). An unsigned article, "Who's Who in Christian Education," names and pictures the members of the Board of Education, the presidents of the educational institutions, and the district executive secretaries. Dr. Magnus A. Dahlen discusses "True Charity." Dr. Rolf A. Syrdal uses his allotted space to summarize Foreign Mission activity under the title, "Expand the Kingdom." The late Mr. S. Torgeson has an article from the partment of Pensions, "The G Samaritan Fund." Evangeline O discusses Augsburg Publishing Ho (The circulation figures, by the v are incorrect.)

Other commissions, departme and auxiliaries have their proper p as well. In short, the attempt is give every branch of the far-flung w of The Evangelical Lutheran Chu its say. Unfortunately, the Commis on the Chaplaincy was overlook Otherwise, the roster is complete.

Price of *The Lutheran Yearboo* 65c, or $6.00 per dozen. The per who wants to know his own Chu will want this book.

Jul i Vesterheimen

EDITED BY HERMAN E. JORGENSEN

Fifty-two pages of Christmas joy and beauty in the language of our fathers —that is what tried and true *Jul i Vesterheimen,* Augsburg's Norwegian Christmas annual, brings its readers. The price is $1.25 per copy. This year's volume is No. 44, which must make it one of the oldest Christmas annuals in the world. Dr. Jorgensen continues to edit it with the literary and artistic ability and sensitivity which have always characterized his work.

First let us look at its art. It shares with Haugan's *Christmas* the lovely front and back covers and also Davidsen's "Shepherds in the Fields" and Hazard's "Scene From Canada." For the rest, the editor makes good use photographs and drawings, some f page pictures, others smaller illus tions to go with the text mate *Jul i Vesterheimen* is printed on usually fine paper, and the reproc tion of the pictures is excellent.

Six poems are included, writers ing both Norwegian and Americ Most interesting is a lengthy narra poem by P. Rolf Westnes. Most tou ing is possibly "En Gammels Jul" Anders Fuhr, a sensitively wri poem of memories of many Chr masses gone by during a long life.

Dr. Martin Anderson, formerly p ident of the Eastern District, has w ten the Christmas meditation— annual feature of the volume, which always breathes the true sp of the holy season.

The rest of the book is made up a distinguished series of stories, ticles, and sketches from many p of the world. Many will find article by the Rev. Knute Lee on work as a chaplain in Greenland special interest.

All in all, *Jul i Vesterheimen* ma tains its high standard. May it c tinue to appear for many years!

OLUME XXXVIII . . . NUMBER 50
Minneapolis, Minn., Dec. 14, 1954

Lutheran Herald

Pleased to Meet You

O. S. Hoven

's not an unfamiliar phrase, "Pleased to meet you." I ave used it and so have you on the numerous occasions iat we have been introduced to strangers. True, it is a ttle embarrassing if we discover that the stranger has een living in the neighborhood for the last ten years, ut we never went out of our way to get acquainted.

Folks, let me introduce you to the Rural Life Commission of our Church. Now, the Commission isn't exctly new; it has been functioning for the last twelve ears. But, because it is a rather retiring and timid pe of commission, many of ou perhaps have never heard f it before.

Pastor Hoven

It started out in the South akota District back in 1942. Ve had been a rural Church r all the years without realing what this meant to our nod. When other church odies who did not have a ural background started inugurating rural life programs, we sat up and started to o some thinking. We had much at stake out in the ountry. It might be a good idea if we too began guardg our interests. Our Synod realized that rural life was ot limited to the boundaries of the South Dakota Disict, and so the Commission became a part of the synodal program under the Department of Home Missions.

Present members of your Commission are Obert loven, Ridgeway, Iowa (chairman); Alfred Gunderon, Twin Valley, Minnesota (vice chairman); Paul ather, Baltic, South Dakota (secretary); Leonard Orveal, Bismarck, North Dakota; Paul Hanson, Lemmon, outh Dakota; Harold Everson, Zumbrota, Minnesota, nd Elray Skaar, Glenwood City, Wisconsin.

What is the Commission trying to do? To promote nd maintain a good rural Church, not by a legislated rogram but by acting as leaven in exciting the rural Church: to a good program of parish education, to the need of the every-Sunday service, to harness the vitality of its youth in an effective youth program, to reach out its arms to the unchurched in the community, to promote the placement service in its work of parish conservation, to challenge young pastors to consider the rural ministry as a lifetime calling and not a stepping stone to the city parish, to stimulate rural people to think in terms of parish readjustment, to give them a better church program with more effective service from their pastors, and to stimulate in every way possible interest in Christian rural living.

What has the Commission done? Because the Commission is salt and not sword, it is hard to say in so many words what has been accomplished. Just how salty the salt has been and still is, can't be measured in terms of new congregations started or dollars raised. Still, a few accomplishments can be listed. In some places, at least, rural people are again sensing the importance of their place in the Church. Among the leaders in our synod the place of the rural Church has been brought back into focus. Young men at the seminary are thinking in terms of the rural ministry as a lifetime calling. Many rural churches that once were satisfied with just a service on Sunday morning are establishing parish programs that do cover the needs of their people. Parish adjustments have taken place and are taking place and in almost every instance to the complete satisfaction of the people. Placement consciousness is coming into the fiber of our rural people so that in the future there will be careful thought before farms are sold. Other things have been done, rural life institutes have been conducted, and Rural Life Sunday materials have been supplied. It is difficult to evaluate just how far the salt has gone, how far the leaven has worked.

This is your Rural Life Commission. It is functioning in your interest to strengthen not just the rural church but the whole Church. It is not a minority committee trumpeting the interests of a select group. It is a Commission of the entire Church endeavoring to strengthen the entire Church by holding and continuing to build the good rural Church which we already possess.

UTHERAN HERALD • **O. G. MALMIN, Editor** • **CLARICE FOSS, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Editor**

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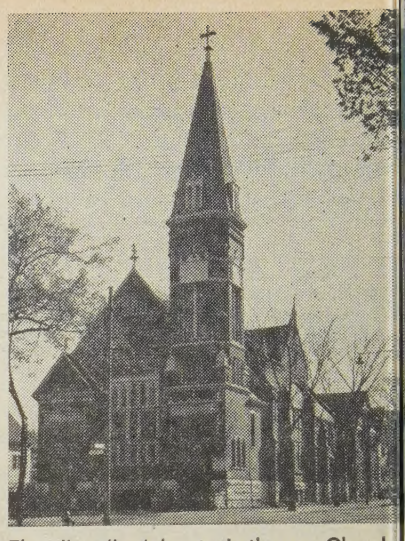
Adventure in Milwaukee

Betty Westrom



The "new" Advent Lutheran Church Ninth and Scott Streets in Milwaukee church for the "inner city area."

On a recent rainy April Sunday morning, 175 worshippers gathered in an aging church building which just a week before had been the home for a congregation of 3,500 members. Sound like the beginning of a pioneer adventure story? Residents of Milwaukee's South Side are learning that this worship service *was* the bold beginning of a genuine pioneer adventure.

Our Savior's Lutheran Church in Milwaukee had been carrying on its program of worship at the corner of South Ninth and Scott Streets for many years, with a steadily growing membership. In recent years, however, the people who belonged to the church, predominantly people of Norwegian descent, had left the area, moving out to newer residential neighborhoods. Loyal to the old church, they continued to make their weekly pilgrimage from every corner of the city, worshipping with their friends at Our Savior's.

In time, the church lost its vital contact with the neighborhood surrounding it. In spite of the crowds which entered its doors each Sunday, the immediate area was not being served. Finally, as so many inner city congregations have done, the congregation decided to erect an impressive new building about three miles away from the historic site, a building which would meet its own needs more realistically. But, the members of Our Savior's did not come to their decision without asking themselves some soul-searching questions. Could it honestly be claimed that "the people were moving out" of an area which still contained about 38,000 people? Did not the congregation have an obligation to see that the community had a Lutheran church? Would there any way to move Our Savior's congregation out a still have the area served?

The church at the left with the parish house behind it, and a typical street scene on Milwaukee's South Side.

They carried their Christian concern to the officials The Evangelical Lutheran Church, with which the c gregation is affiliated. These officials, eager to strengt the Church's work in the inner city, had put a lot thought into this dilemma in Milwaukee and sim situations in other cities.

Milwaukee, they decided, would be the city wh they would put into effect a new plan, an idea for pla ing a new church in an inner city area. On the site be vacated by the old church, there would be a new c gregation, with a new name, new members, and n leaders.

Once the decision was made, the ELC Home Missi Board set about proving that it meant business. W the co-operation of Our Savior's congregation, t began laying the groundwork for the organization Advent Lutheran Church.

The building itself would be an asset. Although ba in need of redecoration, it was large, and solidly c structed, with a good organ and stained glass windo The church, the organ, and the frame parish house w purchased from Our Savior's for $60,000. Nearly $20, more was spent to purchase and equip a brick ho two blocks away, to serve as a parsonage.

Who would serve as Advent's first pastor? The Ho Mission Board concluded that they needed an exp enced man, a pastor with a background in Home M sion work. They decided to call the Rev. Joel Dob who had served for four years at Mason City, Io and for three years at Ames, Iowa. Rapid growth these two parishes under his leadership indicated t he would be capable of initiating the Milwaukee proj

ors Marvin O. Lee (right) and Joel Dobbe of Advent Lutheran rch.

the age of 31 he was already a veteran parish-builder. 'he project appealed to Pastor Dobbe, who had al- 's had a zeal for the inner city church. He knew that vent Church was a real opportunity for service to d, but he also knew that it wasn't a one-man job. er talking over the possibility of securing another ained man to serve as co-pastor, with equal author- –a man capable of organizing an effective education- rogram for the parish, the ELC officials agreed that vas a good idea. The Rev. Marvin Lee was "bor- ed" from The United Lutheran Church in America erve as Advent's other pastor. His friendship with tor Dobbe dated back to the time when both served rches in Mason City. They knew that they could k effectively together. Both men were given good ries, to be paid by the mission board until the parish become self-supporting.

o give the new church the benefit of the accum- ed experience of experts in inner city church work, board invited Pastor Dobbe to arrange a tour of e of the country's big cities, speaking to churchmen arious denominations about some of the problems lved in this type of work. He went to look things in Boston, in New York City, in Allentown, Wil- sport, and Pittsburgh, Pa., and in Chicago.

e talked to pastors of inner city churches, professors heology, and research men from the National Coun- f Churches of Christ, the National Lutheran Coun- cil, and the New York Protestant Council of Churches.

"The big thing gained on the trip," says Pastor Dobbe, "was the realization that, collectively, we know more than we think we know about the inner city church. There are many men who are experts on certain phases of the work, but nobody has put it all together."

It was in March of this year that Pastors Dobbe and Lee arrived in Milwaukee, prepared to become better acquainted with the neighborhood and to begin the organization of the new church. The "natural community," 16 blocks long and 16 blocks wide, is bounded on the north by industry, on the east by Lake Michigan, and on the other two sides by business districts. Advent Church is in the exact geographical center.

Sociologists would classify the community as a "blighted area." Building repairs and paint jobs have not been able to keep pace with the aging process. The percentage of people who own their own homes is small. Most of them are laboring people—factory workers, truck drivers, men and women who work with their hands. They are industrious and make fair wages, but their employment is precarious, extremely sensitive to changes in the nation's economic health.

Surveys of the area have revealed that a majority of the residents are Roman Catholics. There are several other Protestant churches in the area, but none is serving as a church for the people *within* the community. One "cultural island" within the area consists of Polish people, almost all Roman Catholics, and almost all renters. They have achieved a somewhat stable social structure, and many of them have lived for years in the neighborhood. In the rest of the community, however, the social structure has disintegrated. Here there are no bridge clubs, no women's organizations, no boys' clubs or hobby groups. No community rallying point has existed for getting people together. People who have lived there for as long as 14 years have formed no friendships in the neighborhood. In the schools, a P.T.A. organization won't even work.

Most of those on the "prospect list" given to them by Our Savior's Church were people who for many years had had no real church connection. Advent's success as a community church would depend on the building of a fellowship of love, a spirit of Christian community.

With services still being held in the church by the Our Savior's group, the actual organization of Advent Church began. Publication was begun of the *Adventurer*, a weekly news bulletin of the church. "Presenting the Story of Our Church," an attractive brochure introducing the pastors and outlining plans for the parish, was distributed. Doorbell-ringing began in earnest, with both pastors spending many hours each day calling on residents of the neighborhood, inviting them to share in

oncerning further news about Advent Lutheran Church, astor Dobbe writes, "The latest information is that we ave now passed the 300 mark in membership. Twenty-two ompleted instruction in the first adult class. The Sunday chool now has an enrollment of 134. We are currently con- ucting our Every Member Canvass, and using the Wells rganizations. A recent six-week effort of our 11-member vangelism Committee secured 69 individuals for member- ip in the church."

the formation of the new congregation. People began to get excited about the idea. A series of "cottage meetings" in homes of prospective members was set for the week preceding the initial service, with small groups of interested persons getting together informally in 14 different homes to talk things over.

"We request your presence at the opening service of the new Advent Lutheran Church, Ninth and West Scott Streets, Milwaukee, Wisconsin, Sunday, April 25, 1954, 11:00 a.m. Sermon theme: 'You Are Standing on Holy Ground' "—thus read the formal invitation which was sent out to every corner of the community. With Our Savior's congregation settled in its handsome new cathedral, the stage was set for the birth of Advent Church.

"We picked the worst Sunday in the year for an initial service," Pastor Dobbe confides. "The Sunday after Easter, and the heaviest rain of the season."

Nevertheless there were 175 persons on hand, a healthy beginning for any Home Mission project. That week an issue of the *Adventurer,* telling about the first service, was sent in a blanket mailing to 2,150 people in the area closest to the church. When the charter membership roll was begun at the following Sunday's service, there were 133 names entered on it, names which might have sounded strange to the old members of Our Savior's. The names on all the memorial windows are still the Norwegian ones, but those now worshipping in the building constitute a "little United Nations." A cross-section of the community, there are members who are Polish, Puerto Rican, German, Yugoslavian, and American Indian, with names like Evseichik, Terzis, Kaney, Hacker, Przyczkowski, Jacobs, and Stipanich.

Everyone was invited to help, and the pastors report that the response has been "fantastic." The phone in the parish house rings constantly. It may be someone offering to help in the church office. It may be a teenage boy asking to be baptized. It may be someone who has a gift for the new church. New members have contributed pianos and draperies, furniture and brooms.

Unquestionably, some imaginative publicity techniques are being used. The *Adventurer* abounds with such attention-getting headlines as "A Sermon You Should Hear," "Building Up Steam," and "Goals to Hit." It is emphasized that "Every Sunday at Advent Is a Special Day."

It must be made clear, however, that this isn't just slick promotion, a job of super-salesmanship. The church is meeting with a quick response because it fills real needs in the lives of the people—the need for worship and Christian service and friendship. As one Milwaukee newspaper expressed it, "Making new friends is big business at Advent Church."

Pastors Lee and Dobbe have never regarded the church as an "experiment." They believe the Church as a ter of course must have a continuing concern fo inner city. They emphasize the fact that they w not have accepted calls to serve the parish if they not believed in its chances for success.

Work done thus far has not made use of bi promotion methods which might whip up a temp enthusiasm but would not carry the congreg through. From the first, the pastors have relied o power of the Gospel and on basic, proven Home sion techniques. There must be sound churchman because this church is in the neighborhood to *sta*

The ELC is paying all the bills for the firs months of operation, but a business-like plan fo gradual transfer of financial responsibility to the p has been worked out. It is hoped that within a time the church can become self-supporting, and p sion has been made for the repayment of the m spent for buildings.

The two pastors make a well-balanced team. F Lee is a quiet, calm man, an organizer and a sch He has a sure instinct for the teacher's task—an portant consideration in a parish where most o members have little background in either doctrin churchmanship. In addition to directing the Su school, vacation Bible school, and the choir, he charge of most of the church's administrative d A bachelor, he lives in an apartment at the parish and is always available for help and consultat from 8 A.M. to midnight.

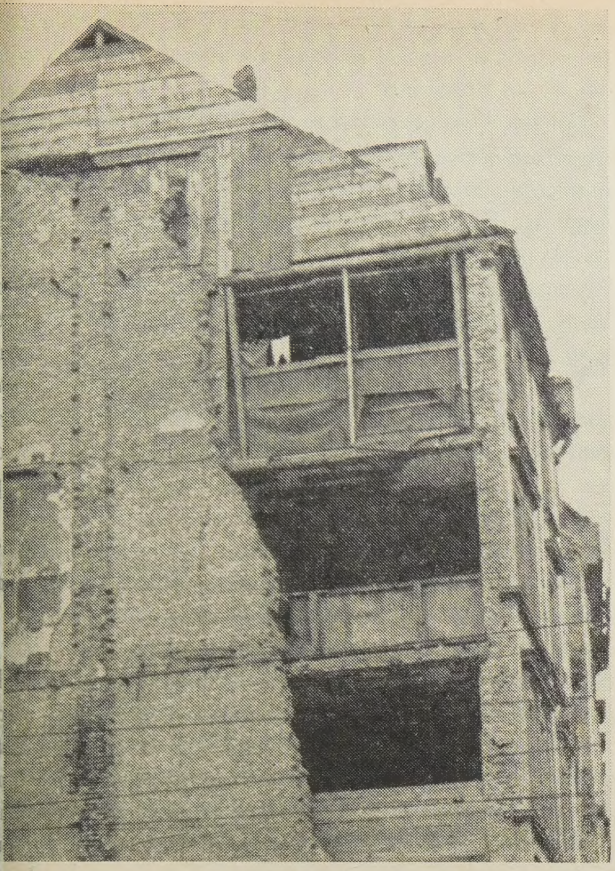
Pastor Dobbe, who lives with his wife and two dren in the parsonage two blocks from the ch spends most of his working hours out around i community. The tall, slim young man with the cut and the clerical collar has become a familiar f on Milwaukee's South Side. His staccato speech, ing energy, and warm interest in the daily lives o people make him a welcome visitor in the hom the parish. He takes care of the visitation and p relations, and does the bigger share of the preachin

"One of the wisest decisions made was when decided to send in two men," Pastor Dobbe obs "We have an opportunity to talk over every pro Then when a decision is reached and we have m in some direction we can evaluate the results toge

The coffee cup is fast becoming a symbol of Ad sociability. Housewives fix coffee for Pastor Dobbe he comes to call and Pastor Lee plugs in his el coffee-maker in the parish house kitchen at any of the day to enjoy a cup of coffee with visiting p ioners.

Developing strong lay leadership in the new c is no easy task. Not a single officer from the Our Sa group remained to become a member of the new ch

(Continued on pa



K. in this article, "What of the Future?" prepared the apart-t mentioned in the bombed building pictured above.

n you imagine what it would be like to live in a m about the size of an ordinary living room rug—e by eleven feet? In this space is the kitchen, the ing room, the sitting room, a sleeping room, and athroom. There are five in this family: the parents l three sons. The young men are 19, 17, 16, respective-There is one small adjoining room in this apartment ere the parents sleep, and where the two wardrobes the family clothing are kept.

E APARTMENT

nat is more, this apartment was prepared with Mr. own hands. He was drafted into service in 1939; l was prisoner of war in 1945. When he was released, went back to East Prussia where his family was en he had last heard from them. But, they were not re. He could not find them; he had no idea of where y were. So, he decided that he had better try to find rk. First he went to Kiel where he found work. en he went on to Frankfurt am Main where he also nd work. There had been much bombing in Frank-t, and there was work for a man who had been renticed a mason. Furthermore, he found part of a ly bombed building which he (with the help of the npany for which he was working) decided to make ble.

What of the Future?

Fernanda Urberg Malmin

It was a slow process. Rubble must be cleared away; stones and bricks must be separated and sorted; inventory of what could be done with these ruins must be taken. Mr. K. kept at it and finally had one room made livable, waiting hopefully for the day when contact could be made with his family.

One marvels at the result of this man's planning. The floors alone show that, for example. The part of the room to be used for the kitchen-dining room-bathroom area has a beautiful red stone floor (each smooth stone about a foot by a foot and a half) perfectly laid, as fine as the best tile. The parts of the rooms used for sleeping have wooden floors. These are heavy, wide boards (about eight or ten inches wide), as smooth and as white as a butcher's chopping block.

THE FAMILY

But what was happening to the family? Mrs. K. and her three small children (then four, and two, and one year old) had gone to live with her parents when her husband had to go into service. Normally, that could have worked out well; but the enemy came and they all had to flee from the little farm where they were living. Now there were six in this group—the three children, their mother (Mrs. K.), and the grandparents. The owner of a nearby estate offered to take this family with his family as they all fled in a horsedrawn wagon. For five weeks the two families lived in that wagon—ate and slept in it. So they travelled toward the south.

They came to a German refugee camp in Pomerania where there were at least enough potatoes for them to get something to eat. Four months were spent there. In the spring of 1945 the family moved farther south to another German camp. But, they were not allowed to stay—this family group was too large. So they decided to move back to the town where they had formerly lived. They had no other place to go. By this time the oldest child was ten, the next, eight, and the third, seven.

They boarded a railroad train, all six of them, but the train did not move. Sometimes the train would stand on a track for a week at a time. On this train they spent several weeks. They learned that their old home was now in the Russian Zone. The mother had to work as though she were the head of the household. She did construction work; she did road building; she performed the task of undertaker and grave digger for

the dead found in the streets and along the way—and, there were many of these.

Then they were asked to report to the Russian Army headquarters. The whole family (still six of them) was put into a "Kolchose" (co-operative farm). Mrs. K. worked in the fields. There were still supplies sufficient to feed the whole family. The grandfather died there; now there were five of them.

When they were moved to another co-operative farm not far away, there was no food for the children or for the grandmother. The grandfather's clothing was sold for food; the children had to beg; and here the grandmother died as she sat at the table one evening, trying as she had done to help hold the family together while her daughter worked like a man.

By 1948 the mother and her three children (now 13, 11, and 10) were permitted to leave. They were transported to Saxony, to a refugee camp. Through all these years, the family did not know where Mr. K. was, and Mr. K. could not find his family.

THE REUNION

Quite by chance Mrs. K. learned that her husband was in Frankfurt. Soon she learned that he had a job, and that he had reconstructed an apartment out of a bombed building. He had spent two years hopefully preparing for the reunion of his family. Because the family c be assured of a place to live, they were permitted to Mr. K. in Frankfurt.

For over ten years the family had been separated over four years they had no idea of where to find other. No wonder that they want to stay togethe long as they can! Being together has great mea for them.

Somehow, this family has endured all this wit being spoiled. They are devout, hard working; goal is to do their work well.

Mrs. K. bought a secondhand sewing machine. C she makes her own clothes. What is more, the a ment also shows her sewing abilities.

THE FUTURE

What then? No one knows how soon this apart will be taken from them. This family is not trying t itself for its own betterment. Nor are its members plaining. They are eager to do their best with wh at their disposal. All they ask is a chance to beg new life in a land where one may worship in free and in peace—and where a person may develop abilities to the best of his capacity. Through prayer family was reunited; in prayer they look to the fut

Who will help make this possible?

MIDWINTER SEMINARY CONVOCATION

JANUARY 11-14, 1955

	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9 to 9:50	Dr. J. Pelikan (Chicago Divinity School)	Dr. J. Pelikan (Chicago Divinity School) STUDIES IN THE HOLY SPIRIT	Dr. J. Pelikan (Chicago Divinity School)	Installation of Dr. A. N. Rogne as President of Lu Theological Semi
10 to 10:50	Dr. J. Bodensieck (Wartburg Seminary) THE CHURCH OF RUSSIA UP TO 1917	Dr. O. Benson (President of the National Lutheran Council) THE WORLD MISSION OF THE LUTHERAN CHURCH	Dr. F. A. Schiotz (President of The ELC)	
11 to 11:50	Dr. J. Bodensieck THE CHURCH OF RUSSIA UP TO 1917	Prof. W. E. Hulme (Wartburg College) ESTABLISHING THE COUNSELLING MINISTRY	Dr. R. M. Olson (Stewardship Director of The ELC) REPORT OF THE EVANSTON CONFERENCE TO THE CHURCHES	
12 to 12:25	Dr. J. Rosentals (Luther Theological Seminary, St. Paul) DEVOTIONAL SERVICE	Prof. J. V. Halvorson (Luther Theological Seminary, St. Paul) DEVOTIONAL SERVICE	Dr. E. Smits (Luther Theological Seminary, St. Paul) DEVOTIONAL SERVICE	
	NOON MEAL		NOON MEAL	
2 to 3	Discussion	Bible Camp Leaders Conference	Discussion	
3 to 3:30	COFFEE HOUR		COFFEE HOUR	
3:30 to 5	Discussion	Discussion	Discussion	
8 o'clock	Communion Service (The Rev. A. L. Lewis, St. Anthony Park Lutheran Church, St. Paul, as liturgist and The Rev. A. L. Halvorson, University Lutheran Church of Hope, Minneapolis, as preacher)	Progress Report and Open Discussion of Merger Matters	Merger Matters	

Missionary Odyssey

Duane and Arda Olson

e wrote in August:

cloudless sky, a brilliant sun, and France: the blend a magnificent one as all know who have visited this intry or made it their home. But, the shutters overking our French garden are closed tightly this morn- for the beauty of the day is marred by just one ng—heat! The unmerciful sun is prying at every slot the shutters—one of its burning fingers has groped way through the room and is feebly resting across my ewriter. As I write I find that my eyes have followed beckoning of this shimmering ghost back to the tters and, not being able to look out, they are lookback upon the other days they've seen here in France. he typical school day which began with breakfast at 5 and continued through classes, tutors, and library rk until 4:00 p.m. some days and until 7:30 on others hose days are over now. We still work with a tutor h day on speaking, vocabulary, sentence structure, —how necessary that is. There is a little more time v to read French books, and newspapers, but time ays seems to be at a premium and I never seem to around to reviewing the grammar and such, which o important in the first several months of a language. e French is a beautiful language—in every sense: nd, strength, richness of vocabulary, expressiveness— l the quantity and quality of the French literature is midable. We have much for which to be grateful in opening to us of this new access into the minds, s and hearts of millions of people.

LITE PAGANISM

ese French are an amazing people. (Undoubtedly ry people is amazing when one comes to know and e them in some measure or other.) Politically they unpredictable; I am convinced that it is impossible *anyone* to say: "Thus and so is the opinion of the nch." It may be possible to present five different nions and say that many of the French would be nd in more or less agreement with one of these five— even that would be taking a chance with the truth. all but a very few points the French are unusually ided—a situation which has been for them both a blessing and a curse. In many ways we have much to learn from them.

Religiously they are to be wept over. This country is Christian in heritage and history only. It is predominantly Roman Catholic—yet seemingly only a very small percentage are more than nominally Roman Catholic. There are about one million Protestants in France—and the rest (and by far the majority)—*polite pagans*—and they "make no bones about it." They are not of the Church and consider themselves realistic and sensible. But we outsiders are not weeping alone. The Christians in France (and there are quite a number of real Christians in France, too) share the pain of the situation and are striving by every means at their disposal to bear an effective witness. That witness and faithfulness is being honored by God.

This past year we have become intimately acquainted with the French Lutheran Church, both clergy and laity. We have learned to respect them and love them—and to feel a deep and abiding kinship with them within this great household of the Faith. You who are pastors in the States have discouragements—but not in the way nor the measure to which these men have—believe me! I wish these words could burn themselves upon your heart: Pray, *Pray,* PRAY, for the strengthening of the courage, wisdom, faithfulness and love of the French Lutherans! Even though they are now relatively few in numbers, their potential role in the life of France is great.

FRIENDS FROM HOME

The cold winter days of Paris come back to mind, days when people were freezing to death because they had no shelter or no heat. We remember with gratitude the opportunity we had to work with these destitute; it afforded us a look into the real heart of Paris.

There were those days when our group met, visited with, and/or sat in on the lectures of such men as: Bishop Brilioth, Dr. Koeberle, Dr. Oscar Cullmann, Dr. Schiotz, Dr. Birkeli, and Dr. Lund-Quist.

The middle of June arrived and final exams and the time came for our friends (of the Lutheran Free Church), the Rev. Sheldon Torgerson and his family, to leave for Madagascar. On Monday, June 21, we started for Marseille in our worn but trusty English car, the Hillman Minx (which five families have owned jointly throughout the year—and owned by missionaries of our Church since Vernon Toso bought it new in 1950) to catch their ship. From Monday until Friday we travelled through the center of France to the Mediterranean, back up through the Alps, across through the

(Continued on page 1158)

Missionaries under appointment to Madagascar spend one ear at language study in Paris. The last months of study are often a straining at the bit to get at the work to which they are called. This descriptive article tells of that transition rom language school status in Paris to the missionary life n Madagascar. The first part of the article is included in his issue, with the remainder to be continued.

Union Committee at Work

Comment on the organization meeting of the Joint Union Committee has been delayed because of other demands on the space of the editorial pages. As a matter of fact, there is not a great deal to report at present which is "newsworthy." We wrote earlier that the work of the coming biennium would be exceedingly important and more than a little arduous, but probably not at all spectacular. That may well be repeated now that the work has been carefully outlined and is actually under way.

The Joint Union Committee met at ELC headquarters Tuesday, November 9. In addition to two sessions of this committee, two sessions were held of the Joint Committee on Polity and Organization. The separate union committees also managed to sandwich in meetings either that day or the preceding day.

A new chairman will preside at the meetings the coming two years—Dr. Tillman Sogge of St. Olaf College, a member of the ELC Union Committee. He replaces Dr. Hans Jersild, president of the UELC, who has served the past four years. Reason given for the change was the logical one that, for these particular years, it would be best that no general body president be in the chair; the presidents will have more than enough to do in guiding their own committees. Members of the Joint Union Committee were generous in their expressions of gratitude to Dr. Jersild for his services during the past four crucial years.

Major business of the day was to set up a working schedule such as to insure as rapid progress as is consistent with thorough work. The arrangement is that the actual "spade work" will be done by the working committee, which will continue to be called the Joint Committee on Polity and Organization. Frequent reports of progress and detailed discussion between the two committees was arranged for.

It was also agreed that three days be set aside in July for meetings of all the major boards of the four bodies together with the two joint committees. This is in keeping with a resolution adopted in 1950 and kept alive ever since. The hope is that the preparation of the various documents will by then have progressed so far that they can be discussed in detail with the various boards.

As far as the ELC is concerned, its Union Committee and its Committee on Polity and Organization have arranged for frequent joint meetings. By the time this issue appears, a two-day meeting of these groups will have been held; another is planned before Christmas and one shortly after the beginning of the new year.

In short, the work is progressing well. From time to time, we shall give as detailed "progress reports" as are possible. In the meanwhile, we solicit the continued interest and prayers of the members of the Church.

EDIT

How to

A few weeks ago a little book came to the editor's d presumably for review purposes. Only 48 page length, it has received more attention than many a ume ten times its length. Time and again it has picked up, paged through, thought about. We wer terested to notice that one of the great news wee devoted almost a column to it in a recent issue. of the book is *A Humanist Funeral Service,* by Co Lamont. Publisher is the Horizon Press of New Y and the copyright is 1954.

Mr. Lamont states in a Foreword that "there has been a widely felt need for a funeral service cente around a non-supernatural, Humanist philosoph existence." This view, he continues, "rejects the ide personal immortality and interprets death as the end of the individual conscious personality." It "set the happiness and progress of mankind on this e as the supreme goal of human endeavor." Call Humanism, if you will. To the Christian who has h his divine Lord say, "Because I live, ye too shall l it is rather the definition of a philosophy compl devoid of hope.

Such folks, of whom he apparently is one, says Lamont, need a funeral service. (Why "service," wonders. Is not the connotation of the word "ser thus used "worship," and can one worship witho god as the object of the worship?) So he sets a preparing a service—one which shall commit to grave one who has had no god but the earth and self, one who has no hope beyond the setting of the one who, in Christian parlance, has been "without in the world" and who has died believing not hoping for nothing.

The product, viewed as language, perhaps eve literature or art, is beautiful. There is fine music. one wonders what robust, believing Bach would said at the use of his "Come, Sweet Death" under circumstances.) There are "meditations," beauti phrased. There is even Scripture—two passages Paul, both, of course, ignoring the fact that, second to the Gospel authors, Paul spoke most emphat among the inspired writers of eternity, of heaven hell, of man's accountability to God. And there "committal" service, or, rather, several suggested fo depending on the age of the departed and upon wh he is to be committed to "the earth" (interment) "the flames" (cremation).

IALS

ıout Hope

s such a book important? In itself, not particularly; in ıct, possibly not at all. But the very horror of what ıe life philosophy behind it implies may cause us to ıink anew of the great hope which is ours. By way : contrast, consider this:

An old woman—a frail little old lady, she was—anted Holy Communion. The congregation to which ıe belongs happened to be vacant, and the guest preach- for the next day, almost a total stranger to her, gave ıe Communion. Up in the nineties in age, the oldest ember of the congregation, she spoke with animation the long years she had been a member. She was in e first confirmation class ever conducted there. "And at," she said, "was over 75 years ago." Then the little rvice, brief, because she is very, very hard of hearing. he Service of Confession and Absolution completed, e broke in upon the pastor with the words of an old, d hymn in the language of her youth, a hymn of nfession and repentance, a hymn of confident hope at God who loves also forgives. Then the sacred words Institution and the administration of the elements. gain an interruption—this time, again in the language other days among us, a hymn of thanksgiving. Here as faith and here was hope. As the pastor drove away om the home, the student intern who had accompanied m said, "She thinks I call on her to help her; but it is e who helps me."

Some day that little old lady will be laid to rest. here will be no need for the beautiful words of *A umanist Funeral Service* that day. No, over her in ath can be spoken the words on which she has lived: nd whosoever liveth and believeth in me shall never e."

Or consider this: A woman in the very prime of life ceives a death sentence. Little question about it; all e medical evidence points that way. The doctors are sure of their ground that they are willing even to mber the months remaining to her. Yet she writes article which she hopes may be of help and comfort others. In it are these lines: "And certainly, it is only physical departure! As I look forward to death, I do t think of myself in the cemetery. What happens to y body is quite inconsequential. But my trust in the rd's care of my spiritual life sustains me, and the be- f that I shall continue to be in the memory of family d friends comforts me."

There may be those who need *A Humanist Funeral rvice*. But they are not those who know the Risen One.

Information Has Been Requested

Again this year the editor has received a number of requests for information regarding the annual Christmas Seal campaign carried on by "Father Flanagan's Boys' Town," a Roman Catholic institution near Omaha. Apparently many communities throughout The Evangelical Lutheran Church are being flooded with letters enclosing Christmas Seals and soliciting funds for the institution.

Unfortunately, we are not able to furnish our readers with specific information. We know something about the institution from the newspaper stories we have read, but that is about all. Wishing to be able to answer the inquiries we receive, we have written the following letter to the person who is named in the solicitation literature as "director." When a reply has been received, we shall publish it. Here is our letter:

"Again this year I have received your Christmas Seal letter. At first when these letters began to come to me, I assumed that I was on one of your lists because of the fact that I subscribe for a number of Roman Catholic journals. It has become apparent, however, that your solicitation lists include thousands of the members of The Evangelical Lutheran Church. I have received a number of inquiries concerning these Christmas Seals. Since I am unable to give factual answers, I submit the following questions to you which I hope you will answer:

"(1) Is or is not your institution Roman Catholic? Your letter of solicitation seems to imply that it is non-denominational, one of the statements which is confusing people.

"(2) What per cent of your income from these seals is used for solicitation 'overhead'? Your statement that you employ no solicitors, etc., is not persuasive. It is impossible to conduct an appeal machinery of the proportions you evidently do without considerable expense. Those who are asked to give are entitled to know what per cent of their gifts is consumed by your solicitation apparatus.

"(3) Of the amount remaining after you have paid your solicitation expenses, is every cent used at your institution?

"(4) If not, what other institutions or projects benefit from the gifts you solicit? Are they Roman Catholic?

"(5) Since you are apparently carrying on your solicitation among many thousands who are not of your faith, are you willing to endorse similar campaigns among Roman Catholics, by non-Roman Catholic religious institutions? Would you, for example, endorse the campaign of a similar Lutheran institution among your fellow religionists?

"I await your early reply."

"If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful" (Luke 6:32-36).

Nearly two thousand years ago, when our Lord departed from this earth, He left His followers with a tremendous responsibility, an awesome challenge. For He left in the hands of mortal man the task of spreading *His* Gospel, of making known and applying His love.

The Protestant ministry in America has assumed that responsibility in many areas. The extensive foreign mission program, the scores of new church buildings, our fine Christian colleges and universities, and the multitude of hospitals and homes for children and the aged, all bear witness that the command of Christ has not been unheeded. But, there is one particular area where the Gospel has not reached. The blighted areas of our great cities remain relatively untouched by the Gospel of Christ.

SUBURBS MORE APPEALING

The recent history of American Protestantism reveals an unmistakable trend toward the suburban areas—where the church is a socially acceptable institution, where respectable people live, where we proudly become "self-supporting" in an amazingly brief time. The large, dignified, impressive Protestant church bodies forsake the fringe areas. "Let's leave that unpleasant, unrewarding task to the sects."

Thus the semi-industrial, densely populated, poor building, low income, narrow street areas of our cities are neglected. Where liquor and crime and vice run rampant, the Church of Christ is seldom present to turn back the flood.

That's logical. These are not pleasant people to work with. When one sees the depths to which human life can sink, pity is overshadowed by disgust. How can human love include the little

HALLOWEEN PARTY

Director Ham Muus presiding as judge of costumes at the Halloween Party. Two hundred and fifty boys and girls thronged the Center as carefully planned thrills, scares, games, prizes, and treats replaced wanton vandalism for Halloween activity.

Loving

boy who brazenly curses you in name of the very Savior whom serve? It's not a pleasant place to It's logical that we find greener, fr er places of service.

But ours is not a Christianity logic. Nor is our service always pl ant. For there stands our Lord monishing us to love those who us not—to serve those who despise —"expecting nothing in return."

These are the words of our Ch Let us also look to Him for an ample. His was a ministry to the casts, to the downtrodden. Often was criticized by respectable chu people for continually associating v public sinners, the undesirables untouchables of that society. But answer was firm: "The Son of M is come to seek and to save that wh is lost."

Now, finally, our Church is ri to go and do likewise.

With these words of Christ as an spiration, with His Life and Lov guidance, your Church is undertak a mission of reaching the unreac of wanting the unwanted, of lo the unloved and the unlovely. Thro the Plymouth Christian Youth Cen your church is extending a hel hand to those who need help badl

This ministry is located on the North Side of Minneapolis, at Plymouth Avenue N. In this crow dirty, underprivileged section of city we find a smelting pot of nati with Indians, Mexicans, Negr Jews, Italians, Puerto Ricans, eve few Norwegians. This immediate is known to Minneapolis police hot-bed of crime and delinque Within a radius of four blocks of PYC there are twenty beer halls liquor stores; within a radius of mile there is not a single Protes church. Here the light of the Go is desperately needed, and here Church moves in—in the name Christ, under the banner of His C

These pages were prepared by M Missionary Federation.

lovely

H. M. Muus

LUNTEERS RENOVATE ILDING

e inspiration and leadership for this ture in faith has come from Lu- r Seminary in St. Paul. Students l faculty have worked and planned ether to see this dream materialize. his summer an old, three-story lding, formerly a hotel, was se- ed from the Plymouth Gospel Mis- n Corporation, where for the past years the people of Liberty Lu- ran Church had carried on a limited gram. Since school started this fall, building has been extensively ren- ted—entirely with volunteer labor, mostly with donated supplies. Dur- September and October the place s a veritable beehive of activity as ndreds of students from Luther inary, the Lutheran Bible Insti- and various colleges and nurses' nes pitched in and helped. Whether vas laying tile, plumbing, painting, bbing, wiring, or plastering, no was too technical, none too petty these volunteer students.

y Sunday, Nov. 7, the PYC was dy for public inspection. That day rks a milestone in the ministry of r Church. Not just because the mouth Youth Center was dedicated t day; not just because the Open use showed the Church what a e donated paint and a lot of ated elbow grease can do with dingy old building; but it marks nilestone, because on that day our urch welcomed into its total pro- m a new type of approach. That our Church announced that, fol- ing the example of Christ, it was inning a ministry of loving the ovely.

C HAS BUSY PROGRAM

e PYC has two full-time workers. m Muus, the director, is a Semi- y interne. Vi Handahl, the arts crafts director and general co- inator, is an experienced parish worker, teacher, and librarian. Under their direction about fifty Seminarians have regular assignments in the program of the Center. Various other students and church people have made their services available, also.

The program, operating seven days a week, has been developed to meet the total needs of the community. The foundation for the entire program is the Word of God. Sunday mornings and Friday evenings are specifically reserved for religious programs.

The rest of the week is taken up with activities designed to capture the interest and improve the lives of the youth in that neighborhood. Boxing, wrestling, basketball, and tumbling keep the boys active during the winter months.

Wood-working, leather craft, choir, band, library and reading room, painting classes and various other carefully supervised games and activities are geared to translate negative energy into creative expression.

Twelve Seminarians are working in cooperation with the Hennepin County Probation Office as student probation officers. The area has been thoroughly surveyed. Visitation teams are out now, contacting parents, inviting them to send their children to the PYC; encouraging them to attend the adult classes and family-night programs themselves.

MUCH HELP NEEDED

Renovation is still in progress. The lighting, heating and plumbing are still inadequate. Although the program is well established, several of the activities are seriously curtailed because of lack of equipment.

This is fundamentally a venture in faith. The PYC is continually dependent upon the people of the church for its existence and expansion. It solicits your help in this labor of love. This is *your* project. Individually and through your church groups, you have the opportunity to help translate Christ's Love into positive action where it is needed most.

Search your attic for good books for the library; search your closets for desperately needed instruments for the band; search your basement for usable wood-working and metal-working tools for the shops. The PYC needs all kinds of books; it needs the basic horns, such as clarinets, trum-

(Continued on page 1161)

DEDICATION SERVICE

A significant part of the November 7 Open House was the service dedicating the new PYC program and approach by the Rev. O. H. Hove, General Secretary of the ELC. The Seminary choir, Professors Boyd, Nelson, and Satre, together with church and civic dignitaries participated in the program. The chancel furnishings (seen above) were designed by St. Olaf College students and built by Seminarians.

harities Secretary for the Women's

Missionary Odyssey

(Continued from page 1153)

Valley of the Rhone and home again to Chelles. It was for us a hard, yet relaxing and altogether breath-taking trip; we enjoyed it thoroughly. There is no doubt about it; France is a beautiful country. We remember with pleasure the visits of friends and relatives from the States: Pfc. Clayton Polis and Pvt. Darrold Andresen (they spent their Easter furloughs with us), Alide Motland, Milton Motland and his family; Howard Wagner, Jim Krause, Jim Hofrenning, and Pfc. David Jordahl. We had hopes also of maybe seeing Dick Vangerud (he is Chaplain at Metz, France). This is a small world and it is becoming smaller.

SOUTHEAST ON A CALM SEA

We are looking forward now to the country and people within which and among whom we have been called to live and work. We shall be leaving Chelles the morning of September 1 and sailing from Marseille at noon on the 3rd. We are scheduled to arrive in Tamatave, Madagascar on September 24. (Thus we wrote in August.)

We left Chelles September 1 as scheduled (saying goodbye to our landlord and lady was much harder than we had feared—I wonder if even missionaries become used to saying goodbye).

On the morning of September 3 we boarded "La Bourdonnais." She was to be our home for the next three weeks. At noon that day we left Marseille—and France—sailing southeast into the Mediterranean. The sea was as calm as a garden pond—even a North Dakota farmer is able to feel at home on a ship on a day like that. By the evening of our first day at sea we were comfortably settled in our cozy cabin—tired and we slept well.

Sept. 4:

We sailed down around the southern tip of Italy—through the straits and continued on our journey through the Mediterranean. Our ship zigzagged a well-charted course between the dangerous rocks of that area, passed several small islands (we passed just off shore from the island of Stromboli) and continued southeast on a very calm sea.

Sept. 5:

Sunday—Mass at 6 a.m. and again at 9—almost to a man, all on board who were at all interested in religion were Roman Catholic. That is, almost all—but not quite. There were two Lutheran families on board—both missionaries sailing for Madagascar: the Rev. John Mehl and his family and ourselves. At 10 a.m. in our cabin we held a regular Sunday morning Lutheran Worship Service—two families attended: the Mehls and ourselves.

Sept. 6:

Gradually we became acquainted with our fel passengers. Almost all aboard were functionaries (ernment officials and their families). There were English families; one going to Nairobi, Kenya; other to Uganda—one was on government assignme the other was out seeking a fortune. Naturally, pract ly all on board were French and the language sp was French.

Sept. 7:

We entered the harbor of Port Said, Egypt, morning. The port was well-guarded by Egyptian diers all wearing the typical red fez—with their large and of an out-moded model. Port Said was crowded, full of flies and filthy dirty. Those who visited the port during the British occupation of territory said that it was at that time a clean efficiently operated—it is a different place now. that is just one phase of the development of a pe who are again coming into their own. Port Sai what is called "an open city" and everything under sun is sold there. The native hawkers who descen upon us with a determination which put the flie shame, sold everything from cameras and watche rugs and fruit. We made one purchase there: a beau leather hassock, price: $2.50. (Its equivalent in the S would be several times that price.)

Sept. 8:

We had entered the Suez the night before. What c late country! Stagnant lowland lay on one side—d wasteland on the other. As we sailed slowly thro the canal we could not help but marvel at the engin ing feat performed there. We shuddered as we revie in our minds the history of its construction—of all simple laborers who died there as they worked ben the sweltering desert sun. A highway runs along southwest side and a pipe line also.

Sept. 9:

That night—it was a cool desert night—the de sands lay on both sides of the canal beneath a sky qu ly glittering with millions of stars. We were glid quietly through the canal—silent but for the mu beat of the engines (and the varied sounds of laug and music rising from the main deck). John Mehl I were standing alone on the bridge wing as we loo out over the dimly lighted desert surroundings. We strangely awed; thousands of years ago Moses led children of Israel through the Red Sea somewhere that very vicinity! We were in the land of the Testament.

(To be conti

Divine Pointers

Harold B. Kildahl

THE FOURTH SUNDAY IN ADVENT

December 19, 1954

Text: John 5:31-39

Our Lord Jesus Christ has been the source of real blessing in the lives of all men, even those who do not believe. Just now, as the whole nation is involved in the frantic last phases of Christmas preparations, all things point to Him. The tree, the festooning, the lights, the cards, the candles, as well as the packages that are shuttling back and forth across the country, these and many more annual observances point to Christ, for He is the focal point, the source and the real content of Christmas.

Beyond the routine affairs of Christmas the true believer peers into the revelation of the Lord and there finds divine pointers to Christ. The text, in the words of Jesus, points clearly to three witnesses—three pointers. The first? The Herald, John the Baptist, the man who was chosen and set apart to be the forerunner, the Baptizer, who exclaimed: "Behold the Lamb of God who taketh away the sins of the world." He was a divinely established "pointer" in the world of men to bring others to Christ.

The second? The Christ of God was sent into the world "not to do mine own will but the will of Him that sent me." He had work to do "while it was day," and the works that He was sent to do included the whole realm of loving deeds—healing, sight-giving, restoring, life-giving as well as sacrificial cross-bearing and His atoning death. The works of Christ go far beyond the powers of men and testify that "God was in Christ reconciling the world unto Himself." The works of Christ constitute the second "divine pointer" to Christ.

The third? "God's Word shall endure forever," and forever and ever will point to Christ. "The most important truth in the Bible is that Jesus is the way of salvation for all who believe." What does the Word declare? This, certainly! "There is no other name under heaven given among men whereby they must be saved." If you wrap it all up together and roll it around a bit you will ultimately come away with this one thought—the Word of God in all of its parts and facets repeats the one refrain of "Jesus and His love." The Word points to Him, our Savior and our Lord.

This Christmas, don't lose sight of the real meaning of Christmas. Don't be guilty of accepting the gaudy while releasing your hold on the grand. In your observances of Christmas and in your joy this happy season—remember and remember well, that the divine pointers lead you to Him the Savior of your soul. Amen.

Adventure in Milwaukee

(Continued from page 1150)

Virtually none of the new members has ever held a responsible position in *any* church. But, the people are eager to give it a try. The Steering Committee idea forms the organizational plan for the parish. Seven members comprise the central steering committee, with each of the members serving as chairman for one of seven subcommittees. The work of all these committees is directed to Advent Church's chief concern—worship.

In June a group of laymen on the stewardship committee conducted the first parish visitation, calling at the homes of church members with membership information sheets, gathering information which will be of help in organizing the work of the church.

Emphasizing the importance of the stewardship of time and of talents, the form included a pledge for the "sacrifice of self" by leading a Christian life, attending worship services, and bringing others to Christ. It also included a pledge for the "sacrifice of service," reading: "I can spare ..... hours per week for service in the church." Each member was asked to check those activities in which he would like to help—cleaning, serving on the altar committee, folding, painting, plumbing, teaching Sunday school, singing in the choir, directing Boy Scout work, visiting the sick, visiting prospective members, typing, and others.

Those working in factories were also asked what shifts they work, so that activities may be arranged to accommodate the work schedules of all the members.

There is a lot of "fixing" to be done around Advent church; and that's where its craftsmen members get a chance to prove their worth. The pastors need only leaf through the membership information sheets to locate plumbers, electricians, mechanics, carpenters, and painters. Not only do these members have the skills for a multitude of tasks, but they also have plenty of time to perform them. Suburban dwellers—notorious "joiners"—may be too busy with lodges, service clubs, or country clubs to spare much time for the church; but this community *has* no other social activities.

Growth in Sunday school enrollment has not been spectacular, but with only one experienced teacher left from the old church, this is just as well. Pastor Lee has put in countless hours with the newly-recruited teachers, showing them step by step how Advent's educational program should be carried out. Gradually the school has increased to a present enrollment of 70 pupils; and a big increase is expected in the fall, the beginning of a new school year. Ten children were baptized at the June 13 worship service.

Sunday school classes are preceded by the "children's

(Continued on page 1164)

Meditations for the Family Altar

J. R. Heste

TOWARD THE SUNDAY AFTER CHRISTMAS

The Epistle: I Peter 2:4-10

The Gospel: Luke 1:68

Monday, December 20
BETHLEHEM

Read Luke 2:1-7

. . . Because there was no place for for them in the inn.

The first Christmas rush took place at Bethlehem when Christ was born. Someone has said that the inn at Bethlehem is a parable of the human soul. Everything becomes filled up so that there is no room for the Christ of Christmas. Sometimes He is trampled in the rush.

What can we do so that we need not say to Him, "No room"? We can remember to look the guests over carefully because we know how fast the inn fills up! Guests come by twos and threes and they should not be invited into our hearts unless they have something to contribute to the Christian keeping of Christmas. Don't fill up on the frills; put the guests where they belong. Leave the heart open for Christ.

And the rush: choose carefully what you will do. Not the dust you raise, but Christ born anew within your heart, brings Christmas once again.

Help us to be still, O God, that when Christ knocks we may hear. Amen.

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Tuesday, December 21
SHEPHERDS

Read Luke 2:8-12

And in that region there were shepherds out in the field, keeping watch over their flock by night.

It seems as though things were sort of in reverse! Here a great story was about to be announced—the greatest story ever told. It was not in a palace that the tidings were to be announced! No, out in a field, to some shepherds.

The lowly people always get in on good things. God always gets His best visiting done with the lowly, the humble, the child-like. "Blessed are the poor in spirit for theirs is the kingdom of God."

So the shepherds were overwhelmed with a sky full of angels; not Herod, mind you, busy with other things, but the shepherds.

How can I be like a shepherd? By asking God to make me humble and receptive. "I dwell in the high and holy place," says God, but He continues, "with him also that is of a contrite and humble spirit."

It is one of the marvels of God's love that He should want *me* to hear the good news of His love.

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Wednesday, December 22
WISE MEN

Read Matthew 2:1-2

. . . Wise men from the East came Jerusalem, saying, "Where is he who been born king of the Jews?"

It does not bother us greatly that do not know the names of these wise m Names are not as important as leani are. We are happy to have a glimpse these men because we are able to what it was that made them wise.

They were wise because they asked right question: "Where is He?" T were wise because they wished to wors the King. They were wise because t brought Him gifts.

This is ever true wisdom. Script says that these things are foolishness some people and a stumbling block others, but to those who are called it the wisdom of God. When men are k dled by wisdom at Bethlehem they wise indeed. They are drawn toward Gift that comes from above, and hav found it, receive new life.

May Christmas come to you with its joy, its brightness, its truth.

✣ ✣ ✣

Thursday, December 23
THE STAR

Read Matthew 2:9-11

When they saw the star, they rejoiced exceedingly with great joy.

We do not see this particular star in our day, but we do believe that this star led the wise men in their quest for Christ. We have a star, too. Something that we may follow—our hunger, our hope. If we follow it, we too, will come to a cradle. When we let the Word lead us, that is where we always come at Christmas time.

Everyone ought to be following this star. Here is the answer to all the needs of this suffering, agonizing, hungering, troubled world. For this star leads to the cradle where we may see the Light of the World. Then, in place of shaking our heads and asking, "What is the world coming to?" we may say, "Look! Behold what has come into the world!"

When the wise men saw the star they rejoiced, and going into the house they saw the Child.

The Star still leads. Out of darkness into marvelous light!

Friday, December 24
ANGELS

Read Luke 2:13-14

"Glory to God in the highest, and on earth peace among men with whom he is pleased!"

A child would ask: "How long did the angels practice the song they sang when Jesus was born?" We would answer: "We do not know." But we do know that the event called for song and it came with a message that has put a song in the hearts of countless numbers of people, for it was Christ Who was born.

Angels always have had a part in the great events of history, and it is not strange that

The herald angels sing
Glory to the new-born King.

The singing we do at Christmas time has meaning only because it has the same truth that sent angels to earth. "Good tidings," they brought. They came to announce that heaven was glad, and that all the earth should lift up its voice to join in the glad refrain. For God was in Christ sending a gift that would make possible the great song of the redeemed.

Saturday, December 25
CHRISTMAS

Read Galatians 4:4-5

But when the time had fully co God sent forth his Son, born of wom born under the law.

And He was laid in a manger! Chr mas is a wonderful miracle, so big t we cannot grasp its full beauty. But can let it fill us with marvel. What there to marvel at?

That there was a manger at all!

That the manger cradled God who made man.

That the manger should have power draw the attention of mankind.

That the manger should have power transform men.

That it should send men forth to n life and a new cause.

We worship today, not the mang nor any relic; we worship Him w once lay in the manger. And having b there to worship the King, we go for glorifying and praising God.

Thanks be to Thee, O God, for T great Gift. Fill us with joy and than giving at the thought of Thy love. Am

Schools and Colleges

Edited by the Division of Higher Education

OLLEGE TEACHER PLACEMENT ERVICE ESTABLISHED

Placement Service has recently been augurated in the Division of Higher ducation of the Department of Chris- n Education of The Evangelical Lu- eran Church.

The purpose of this service is pri- arily to assist the presidents of our urch colleges in securing the person- l who are qualified not only to main- in high standards of teaching, but ho prefer to teach in a church col- ge.

The Placement Bureau is endeavor- g to secure the names of former stu- nts of our church colleges who are w in graduate school in order to scover, if possible, those who might interested in a position on the facul- s of our church colleges when they ve completed their work.

Perhaps even more important is the fort to learn of others who may have rned their Master's degree and more ho may now be employed, but who ight like to be informed of vacancies our church colleges.

Registration blanks and further in- rmation may be secured from the acement Service of the Division of igher Education, 422 South Fifth reet, Minneapolis 15, Minnesota.

ALDORF COLLEGE PAYS RIBUTE TO MR. S. R. TORGESON

WHEREAS, God in His wisdom and ve has called from this life Mr. S. R. orgeson, and

WHEREAS, Mr. Torgeson was for enty-eight years a member of the aldorf College Board of Trustees d for twelve years its Chairman, and

WHEREAS, Mr. Torgeson distin- ished himself as a faithful member the Christian Church in so many ays, serving both on the congrega- nal and synodical level,

BE IT THEREFORE RESOLVED, that the aldorf College Board of Trustees in s regular meeting on October 9, 1954, es hereby express to Mrs. Torgeson d Dean the sincere sympathy of the tire Waldorf College family, and

BE IT FURTHER RESOLVED, that the aldorf College Board does here re- cord its gratitude to God for the out- standing service rendered to Waldorf College by Mr. Torgeson.

Ole Kringlaak, Chairman, Board of Trustees, Waldorf College.

Sidney A. Rand, Secretary, Board of Trustees, Waldorf College.

CAMPUS NEWS NOTES

Six seniors at St. Olaf College have been elected to membership in the Phi Beta Kappa, one of the oldest scholastic societies in the United States. Students elected to the society in the first semester of their senior year must have maintained a grade point average of 2.75 in at least 90 hours of credit in liberal arts courses.

The newly elected members are Lillian E. Amidon, Appleton, Minn.; James E. Finholt, Oak Park, Ill.; Gloria J. Kiester, Fairmont, Minn.; Richard S. Kleber, St. Cloud, Minn.; Carolyn Kristin Lyders, Fremont, Neb.; and Clarice Ann Niehaus, Grundy Center, Iowa.

*

The annual spiritual life conference was held at Concordia College November 17-20. Speakers taking part in the conference were Dr. Oscar Hanson and Pastor Agnar Tanner, field workers in the Division of Evangelism, and Pastor Conrad Thompson, Director of Evangelism for the ELC.

*

St. Olaf College has again been selected as a participant in the University of Chicago Law School scholarship program, according to Dr. Kenneth Bjork of the St. Olaf history department, who is in charge of applications from St. Olaf students.

The scholarship covers tuition for the first year at the law school and is renewable on application for the final two years after satisfactory completion of the first year. This is the third year St. Olaf has been included in the program.

Biographies of twelve Concordia College seniors will appear in the 1954-55 edition of "Who's Who Among Students in American Colleges and Universities."

Seniors were nominated by classmates and voted on by the student-faculty committee. Selections were made on the basis of character, scholastic record, leadership and potentialities of future usefulness to business and society.

Seniors to be included are: Norman Aarestad, Bigfork, Montana; Elmo Anderson, Hillsboro, North Dakota; Phyllis Burgess, Moorhead, Minnesota; Larry Dahlstrom, Appleton, Minnesota; Ronald Golberg, Kindred, North Dakota; Clara Helling, Michigan, North Dakota; Samih Ismir, Jerusalem, Palestine; Hubert Kaste, Fertile, Minnesota; James Narveson, Battle Lake, Minnesota; Edris Rust, Galesburg, North Dakota; Dale Sandstrom, Glendive, Montana; and Inez Stenerson, Roundup, Montana.

*

Fourteen Luther College seniors have been selected for listing in "Who's Who in American Universities and Colleges." "Selection is made on the basis of scholarship, participation in extra-curricular activities, leadership in school affairs and potential service to society," stated Dr. O. W. Qualley, Dean of the College.

Those who have been selected this year are: Arthur Dryver, Chicago, Illinois; Paul Hasvold, Flandreau, South Dakota; Mary Jo Iverson, Calmar, Iowa; Keith Knudson, Osage, Iowa; Richard Landborg, Osage, Iowa; Carol Lee, Chicago, Illinois; Patricia Olafson, Duluth, Minnesota; James (Sam) Preus, St. Paul, Minnesota; Mary Ann Robertson, Stoughton, Wisconsin; Richard Russett, Postville, Iowa; Merlyn Satrom, Minneapolis; Gloria Smalley, Osage, Iowa; Hazel Teien, Benson, Minnesota; and Kenneth Vinge, Houston, Minnesota.

Loving the Unlovely

(Continued from page 1157)

pets, saxophones, etc.; and everything from hammers to lathes is needed in the shops. Throughout the program, the PYC needs money. Send your gifts, suggestions, questions to the Plymouth Youth Center, 322 Plymouth Avenue, Minneapolis, Minnesota.

Earnestly pray that our Church may continue diligently in its ministry of love to the unloved and the unlovely, even as Christ continually loves us.

Here and There on the Christian Front

Edited by Raymond M. Ol

SOUTH AFRICAN BISHOPS CENSURE GOVERNMENT ORDER

Anglican bishops of the Church of the Province of South Africa have issued a statement condemning a recent government order limiting tenure of church property in native areas in one year and subjecting these leases to cancellation if the church engages in activity of a "subversive nature." The order, issued by Minister for Native Affairs H. F. Verwoerd, defined "subversive activities" as those which are "such as to encourage deterioration in the relationships between natives and the government, or government persons, or government bodies."

The bishops said the order appears to be a denial of freedom of speech, "an attempt to silence the Church, and a threat to our work." If it can be proved that any representative of the Church uses language that is subversive or incites persons to break the law," the bishops said, "we should not deny the right of the State to take action against that person. But it seems to us unjust that the Church or any other body to which he belongs should be held responsible for his action.

"However, the terms of the order go much further than even this. They identify the State with certain governmental persons and appear to be making an attempt to silence any criticism of the government of the day. No Church can admit that a particular Minister of the State has the right to be sole judge of the scope of the work it should undertake, either among natives or any other part of the community. We find it difficult to believe such threatenings can really have the approval of any Christian people, and we greatly hope that the order may be withdrawn."

REFUGEES VIA AIRLIFT

RNS Photo

This Albanian Moslem family of seven children with their father arrived by plane at I wild Airport in New York in the first mass airlift of such migrants to be conducted Church World Service, relief agency of the National Council of Churches. The group among 69 European refugees brought to this country in a new resettlement program m possible by the 1953 Refugee Relief Act. In right background is Halil Bushka, the fat whose wife and youngest son still remain in Albania. One of his sons, Idaet (right), resc six of his brothers and sisters from Communist hands in Albania and led them to safet Greece. The family will live with an uncle in Waterbury, Conn.

SEEK CHANGE IN APPOINTMENT OF BISHOPS

The Assembly of the Church of England urged modification of the system under which the British Prime Ministers advise the sovereign on the appointment of the Church's bishops and deans. A resolution approved at the Assembly's autumn session said this arrangement was "open to objection" and should be modified. One recommendation had been that the Archbishops of Canterbury and York and the Bishop of London should advise the Queen on the appointments rather than the Prime Minister, but this was withdrawn because of possible complications with the disestablishment of the Church. The Archbishop of Canterbury had pointed out that any radical handling of the question necessarily would incur disestablishment.

The Archbishop was in agreement with the decision of the Assembly. He said the Church now is facing many great questions, such as evangelism, financial readjustment and revision of canon law. He spoke of the need for some readjustment between the Church and State, which would bring the full cooperation of Parliament.

TEMPERANCE LEAGUE PROTESTS NIXON AIDE APPOINTMENT

A resolution urging Vice-President Nixon to withdraw the appointment of Robert L. King, former liquor firm executive, as his administrative ass ant, was adopted by the National Te perance League at its biennial conv tion. The reply to the resolution, fr Nixon's office, stated that Mr. K had resigned his position with liquor firm and had no financial terest in it.

Mr. King, a former F.B.I. age rated as an authority on Commu infiltration tactics and espionage me ods, is scheduled to take over the P on January 1.

The resolution said the League Mr. King would not be able to g "impartial consideration" to legislat relating to temperance measures which so many church and tempera groups are deeply interested," a which he might be expected to han as the Vice-President's administra assistant.

STUDY PAPAL STATEMENT

Protestant leaders are making an tensive study of the implications of recent statement issued by Pope P XII on the Church's authority in m

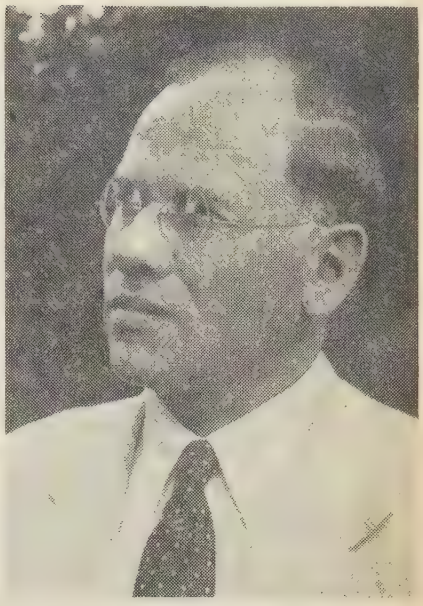
rs which are not strictly religious. he Pope had discussed the Church's ıthority in temporal realms at a spe- al assembly in Rome. He declared at all of natural law, "its foundation, ; interpretation and its application, so r as moral aspects extend," are with- the sphere of the Church. Social ıestions, the moral rightness of war ıd the totalitarian state were among veral fields he cited as examples of e Church's concern with moral as- :cts of temporal problems.

Dr. Claude Nelson, director of the epartment of Religious Liberty of e National Council of Churches, said at many Protestants share the posi- ɔn which the Pope outlined, but ould be seriously concerned with the ay in which these rights are exer- sed, and particularly with the role of ıurch authorities. He pointed out ıportant differences between the posi- ɔns taken by Protestant churches and ose indicated in the Pope's address. Among those readily observable," he id, "are the direct responsibility of e individual believer as affirmed by rotestants, different means and de- ees of exercising social and political fluence, and ideas concerning the ıture and responsibility of the State a secular institution."

WORTHY OF NOTE . . .

Evangelist Billy Graham is planning a preaching trip around the world in 1956. He is considering invitations from Singapore, Hong Kong, Formosa, the Philippines, Australia, New Zealand and South Africa. . . . A four-year fund drive for $5,150,000 was approved by the Evangelical United Brethren Church at its quadrennial General Conference. It is the largest campaign for funds in the history of the Church. . . . The cornerstone of a new Lutheran seminary which will serve all synods and congregations affiliated or associated with the Lutheran World Federation throughout Latin America, was laid in Buenos Aires, Argentina, on November 28. It is expected to be ready for its opening next April. . . . More than 300,000 family size surplus food packages are being shipped abroad for Christmas distribution by Lutheran World Relief. They go to Germany, Yugoslavia, Austria and Hong Kong. . . . The Christmas Safety Committee in Philadelphia has called on 6,500 Pennsylvania business executives to ban liquor from Yuletide office parties. It reports a growing acceptance of the idea, with resultant decrease in embarrassments and accidents. . . . Nearly $2,000,000 was spent for home mission work in America last year by the Catholic Church Extension Society, according to the report by Auxiliary Archbishop O'Brien of Chicago. . . . More than $1,000,000 has been paid to see the film Martin Luther since it was released to commercial theaters in September, 1953. The film is being shown at present, in Germany, the Scandinavian countries, Great Britain, the Netherlands, Australia, and other foreign countries. . . . A gift of $8,000 to the Anglican Bishop of New Guinea to enable him to buy a light plane was announced by the Protestant Episcopal Church in the U. S. A. . . . Preparations will get under way early in January for an all-out churchwide program of evangelism in 1956 and 1957 by the United Lutheran Church in America.

GERSTENMAIER ELECTED IN GERMANY

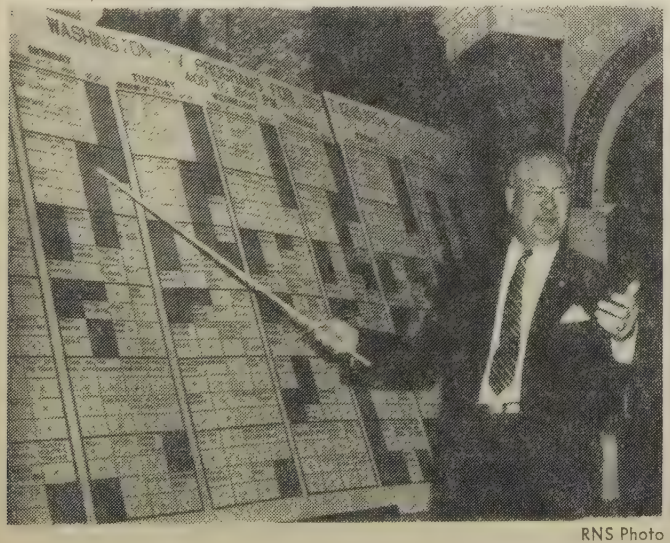


Dr. Eugen Gerstenmaier, a Lutheran pastor prominent in the Evangelical Church in Germany, was elected president of the Bundestag, lower house of the West German parliament. He is well known in the United States, chiefly because of his activities in organizing and leading Hilfswerk, the relief agency of the Evangelical Church.

As speaker of the parliament, Dr. Gerstenmaier, a leading member of Chancellor Konrad Adenauer's Christian Democratic Party, succeeds the late Dr. Herman Ehlers, another member of the same party who was also an active Protestant in political affairs.

Dr. Gerstenmaier resigned the directorship of Hilfswerk in 1951, because of his duties in parliament but has retained close association with the agency.

STUDY TV CRIME SHOWS



RNS Photo

nator Robert C. Hendrickson (R—N.J.), chairman of a special Senate subcommittee vestigating juvenile delinquency, points to a chart prepared by his staff showing the nphasis placed on crime and horror on TV programs during early evening hours when ungsters make up a large share of the audience. The shaded areas indicate the time tween 5 and 8 p.m. when shows featuring violent acts appeared on four major TV stations Washington, D.C., during a week in September.

Adventure in Milwaukee

(Continued from page 1159)

worship," with the liturgy and the sermon tailored to fit the youthful congregation. Although the children's worship is attended by all Sunday school pupils, many of them also stay around for the adult worship service.

This year's vacation Bible school pupils concentrated their studies on God, the Father. A sermon series for the two-week school had as its theme, "What Is God Like?" The Bible school staff, in addition to the pastors, included four teachers and six assistants. Among the 80 youngsters enrolled were seven Puerto Rican and five American Indian children.

Pastor Lee has also planned a vigorous program of adult education. Applicants for membership are all required to attend adult instruction classes. Those who have not previously been Lutherans learn about basic doctrine in ten lectures on such topics as "The Book of Books," "The Creed of the Church," and "What About the Lord's Supper?" Lutherans transferring from other churches need attend only the three sessions dealing with Advent's parish program, the meaning of the Order of Worship, and the mission of the Church. There is already an advance registration of 22 for next fall's membership class, most of them men.

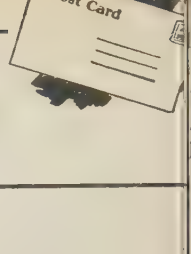
A hint that a strong community church can have a stabilizing effect on the community can be found in the fact that several families which had contemplated moving out of the area have now decided to buy homes.

Advent Church is not just a "surviving" church, but an aggressive, growing church. It is not content merely to minister patiently to a "remnant" left behind, but with youthful vigor is making big plans for the future. As of June 20, the membership roll had grown to 203 baptized members. Will the enthusiasm fade when the "newness" has worn off? The pastors are certain that it won't, because: (1) members won't lightly discard the friendships which they have found at Advent; (2) the power of the Word of God should not be underrated.

"To date I think one of the most significant things we have discovered," Pastor Dobbe says, "is that it is entirely possible to go into the inner city and establish a church." The ELC is now contemplating a similar project in some other city, because officials see in the Milwaukee church a pattern which might be reproduced in other localities.

A pastor for the inner city, Advent's pastors believe, must have a genuine love for the city. He must literally "love the smell of the soot." He must also love its working people and must be deeply interested in the things that interest his parishioners.

And the rewards? Take it from Pastors Lee and Dobbe: "We're having a thrill a minute!"



Correspondence

A PERSONAL REQUEST

►A year and a half ago I was requested to send out formation concerning an institution in Nebraska. recipients were a limited group of pastors. However, s groups, without authorization, have made copies and h included them in their publicity for raising funds for t own institutions.

Some of the information given is outdated. It is clai that the motive of the letter, and certain other stateme have misinterpreted. Therefore, it would be appreciate all use of this letter be discontinued.

(The Rev.) C. G. Lygre
Yankton, S. Dak.

"PREACH THE WORD!"

►Not long ago we had Pastor Norman Hammer with as our PTL banquet speaker. Before the banquet star in my visit with our speaker, a warm-hearted and m used servant of the Lord, I remember him mentioning perhaps one of the most challenging preachers he had e heard was an Englishman by the name of Leonard Ra hill. Not long ago I ran across a message by this evange from across the seas and thought that portions of it wo be worth sharing with readers of Lutheran Her What he says has a particular "punch" for those of us are pastors.

"The heyday of confident utopianism has passed. M kind today is dizzy with disillusionment. . . . Thro this political desert, this moral wilderness, and this c plicated iniquity, we preachers upon whom the ends of age are come, are called to prepare a highway for God. God be praised for the ministry to the masses thro outstanding evangelists. But the Church cannot ride spiritual victory on the back of famed evangelists.

"This is no hour for pulpit lullabies, nor will the m who knows he has a mandate from God stain his soul w such a betrayal of his commission. . . . The man w makes the pulpit a shop window to display his talents not yet learned the first thing about his task. The desk is no platform for mental acrobatics nor a show pl for the philosopher's fancywork. The preacher is not direct descendant of the Greek philosopher, but of Hebrew prophet.

"This appeal is for back-to-the-Bible preaching! Pre the Word! Paul, the dauntless, cried, 'Knowing the te of the Lord we persuade men.' That seems to have b revised to 'Knowing the terror of the atom bomb we suade man.' The threat is believe or be bombed. The plication is flee for your skins and not your sins.

"Bishop Gore in his day declared that 'The disease modern preaching is its search after popularity.' That caustic from a bishop, but who can deny it? . . . tragedy of present-day preaching is that it neither soot nor stirs, is neither a stimulant nor a sedative. The preacher whose eye is ambitiously fixed on getting a p in the preacher's *Who's Who* will trim his terms, m his message, and pull his punches, but let that man

k he shall receive anything of the Lord. That preacher say what he likes where he likes and when he likes. The prophet cannot be choosey. He cares not to project erudition. His flaming soul, motivated by the strange ure of anger and compassion, says unapologetically, is saith the Lord!'

The preacher God uses must be intimate with the In- and yet close to the crowd. He is God's liaison officer. must be mastered by his Master, and governed by his . . . Brethren, the world with its two thousand two lred million souls sweeps on to hell. Can we hold our e? If our trumpets give an uncertain sound their blood He require at our hands. Rise up, O men of God, have with lesser things."

ay our people pray for us that we may be better able Preach the Word."

(The Rev.) Fred Sommars
Jackson, Minn.

NCERNING EVANGELISM

ıe Rev. H. O. Egertson, ELC evangelist, who recently a series of meetings at Hanley Falls, Minn., con- d a special evangelistic service in Clarkfield Lutheran ch on Monday evening, November 22. Though the e had been announced only the day before, over 400 le were present. Most of them were members of the parish, but some came also from neighboring churches. ıe Clarkfield parish has been greatly blessed by the of Evangelism done within it this year. During Lent, Sunday, March 28 to Sunday, April 4, Evangelist tson conducted a series of evening services in Clark- at which the average week-night attendance was about Toward the end of the series scores of people made definite decisions for Christ, and the awakening continued for weeks after the evangelist had left the parish. For some time the pastor was kept busy counselling with people who were seeking assurance of salvation. The mid-week service enjoyed an attendance of between 75 and 100 people even during the summer months.

From September 26 to 30 a PTR Mission was conducted in this parish as well as in the other parishes of the circuit. Prior to these meetings lay visitors contacted all the families of the congregation. The speaker was the Rev. M. G. Halvorson of Minneapolis. Though these meetings were attended only by the members of the congregation, since all the other ELC congregations also had PTR Missions, the average week-night attendance exceeded 250 and the last evening was 325. At this closing service, about half of the audience came forward for prayer and reconsecration to Christ.

What has happened this year in this parish has given the pastor and deacons and other leaders a new sense of the value of Evangelism and a deeper appreciation of the work of the Commission on Evangelism. It has also demonstrated that a visiting evangelist can preach the Word of God and apply its message to his hearers without fear or favor and yet enjoy large attendance at these meetings.

(The Rev.) P. L. Mork
Clarkfield, Minn.

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Within the E.L.C.

ONS

e Rev. **Maynard J. Moen,** until tly an army chaplain, was in- d as pastor of Concordia Church, ordia, Kansas, on Nov. 7.

e Rev. **Norris Stoa,** Morris, Ill., accepted a call to Denny Park ch, Seattle, Wash.

e Rev. **J. O. Valtinson** of De Ill., will begin serving the Mon- treet Mission in Chicago by Janu-

e Rev. **A. R. Sellevold,** Pierpont, ak., has accepted a call to Sacred , Minn., and will move there 1.

e Rev. **James B. Hofrenning,** lately assistant pastor of Zion ch in Brooklyn, N. Y., was in- l Nov. 21 as head pastor of that ı. The installation was conducted ıe Rev. O. H. Hove, pastor of Church from 1947-48, and now general secretary.

e Rev. **Lloyd W. Swantz,** youth or of the Lutheran Council of Britain, was married Nov. 27 iss Marja-Liisa Aro, a Finnish missionary teacher in Tanganyika. The wedding took place at Ashira Church, on the slopes of Mount Kilimanjaro, Tanganyika. Pastor Swantz is in Africa on a three months leave of absence from his work in England. Mrs. Swantz will remain at her teaching post until the end of the current school year.

Mr. Joseph Haanstad was installed Nov. 11 as superintendent of Homme Children's Home in Wittenberg, Wis. He was installed by the Rev. F. E. Eikeland of Wausau, Wis.

The Rev. H. O. Scobey, pastor since 1948 of the rural Scandinavia-Brentford parish at Aberdeen, S. Dak., has resigned and is moving to Denver, Colo.

The Rev. Murley A. Severtson of Pequot Lakes, Minn., has accepted a call to the Church of the Good Shepherd, Rockford, Ill. He will enter this pastorate Feb. 15.

The Rev. Dale E. Striker of Albion, Neb., will move in the middle of January to his new parish, the Maskell-Obert-Wynot parish in Nebraska.

DISTRICTS

Southern Minnesota

Montevideo, Minn. Our Saviour's Church, parish of the Rev. Grant V. Sorenson, received seventy new members, nine by adult confirmation, on November 7.

South Central

Hanlontown, Iowa, Hanlontown Church, parish of the Rev. Norman R. Engebretson, celebrated its eightieth anniversary Nov. 28. Dr. V. T. Jordahl, president of the South Central District, spoke at the forenoon service and later in the day dedicated the recently remodeled chancel of the church, its furnishings, and stained glass windows recently installed in the church. At the evening service the Rev. M. H. Rye, a son of the congregation was speaker. A campaign conducted prior to the anniversary service netted a sufficient amount to cancel all church indebtedness. In 1952 the church became an independent single-unit parish.

South Dakota

Volga, S. Dak. First Lutheran Church, parish of the Rev. David S. Halbakken, observed the seventy-fifth

anniversary of its founding on Oct. 31. Guest speakers were three former pastors of the parish: Alden Hovda, A. M. Mannes, and Oliver Bergeland.

Pacific

Seattle, Wash. The last convention of the South Puget Sound Circuit WMF was held Oct. 26 in Immanuel Church. The reason for this being the last convention of the organization was that the circuit is now divided into three circuits. They are Seattle, Tacoma, and Olympic. Speakers were Dr. H. A. Stub, pastor loci and Miss Alice Sanne, WMF executive secretary. Also present were two of those who organized the organization 35 years ago: Mrs. H. A. Stub and Alida Haugan. The following were elected presidents of the new circuit organizations: for Seattle, Mrs. Carl O. Pederson; for Tacoma, Mrs. Rolf Brandt; and for Olympic, Mrs. Elmer Fosness.

Canada

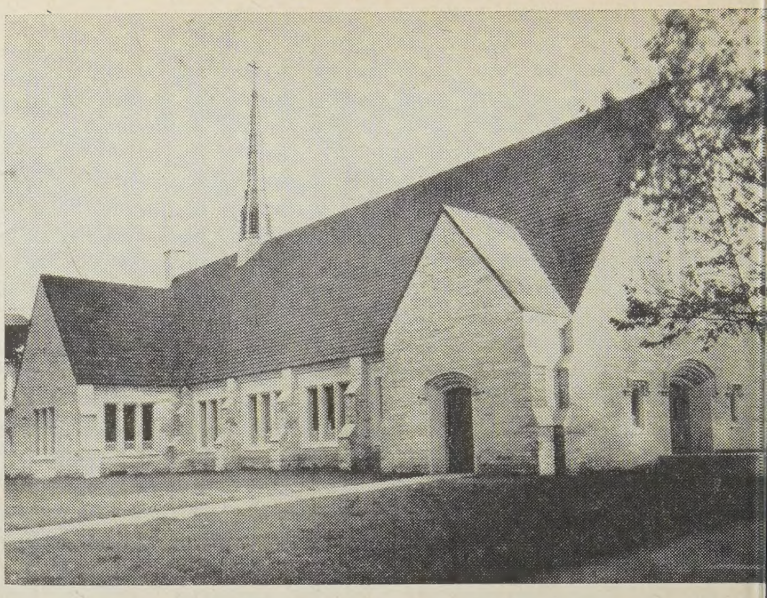
Terrace, B. C. A new congregation, to be known as Christ Lutheran Church, is being organized in this city. It is served by the Rev. Haakon O. Olson of Prince Rupert.

New Westminster, B. C. When rural Trinity Church, parish of the Rev. J. B. Haave, separated in 1949 from Nidaros Church in New Westminster, it obtained a Church Extension loan to build its parsonage. This loan has new been re-financed. This church has lately given a **Lutheran Herald** subscription to each member contributing in excess of a certain amount to current expenses. The recorded tape of a radio service given Nov. 14 by Pastor Haave and Trinity's youth choir was bought by the young people of the parish. About 600 persons were present at the joint Reformation rally held in downtown Vancouver Nov. 7, at which Dr. Fredrik A. Schiotz, ELC president, was the speaker.

Medicine Hat, Alberta. Grace Church, parish of the Rev. Gordon Hope, observed the first anniversary of its founding on Nov. 14. In the course of the year the membership has about trebled, and the number of Sunday school pupils has increased from 15 to 70.

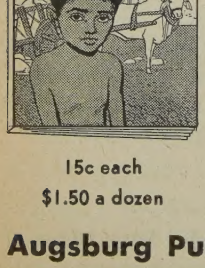
Matsqui, B. C. On Reformation Sunday Goshen Church, parish of the Rev. K. O. Kandal, received a n of new members and also accepte full communicant membership youths by confirmation. A servic the same day was conducted b ous of the church's laymen.

DEDICATION OF NEW WINONA CHURCH



Central Church of Winona, Minn., dedicated its new $360,000 church edifice C The rite of dedication was administered by Dr. E. C. Reinertson, president of the S Minnesota District. Other services counted as parts of the dedication festivities we on three succeeding Sundays. Guest speakers were Dr. E. S. Hjortland of Minn Dr. E. E. Ryden of Rock Island, Dr. W. A. Quanbeck of St. Paul, and the Rev. H. T. G of Milwaukee. A dedication concert was given in the evening of Oct. 24 by Miss Hutchinson of Minneapolis. The church, of semi-Gothic design, is built of Winona tra stone. It is fronted by a large stone cross having symbolic carvings of the vine branches. The nave seats 625. The building has also a fellowship hall seating 300. rear of the fane is a two-story parish house. Adjacent to the chancel of the chur chapel dedicated to the memory of pioneer members and of members in the Pastor of Central Church since 1941 has been Dr. L. E. Brynestad.

A New Mission Story by Andrew and Constance Burgess



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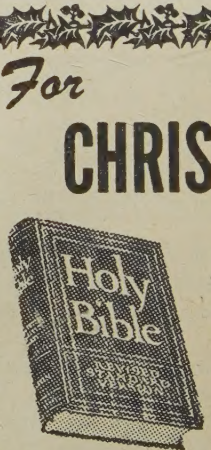

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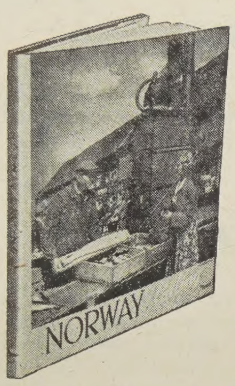

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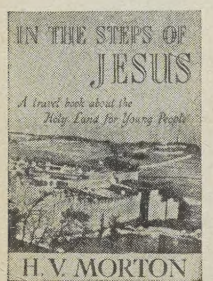

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